

THE  
ANSVVERE  
OF THE VICECHAN-  
CELOVR, THE DOCTORS,  
both the Proctors, and other the  
Heads of Houses in the Vniversi-  
tie of Oxford: *D*

*(Agreeable, undoubtedly, to the ioint and Vniforme  
opinion, of all the Deanes and Chapters, and also  
ther the learned and obedient Cleargy,  
in the Church of England.)*

To the humble Petition of the Ministers of the  
Church of England, desiring Reformation of cer-  
taine Ceremonies and Abuses of the Church.

*Beware of the Concision. Philip: 3. 2.*

*Cum sub specie studij perfectionis, imperfectionem nullam tolerare possi-  
mus, aut in Corpore, aut in membris Ecclesie: tunc Diabolum nos in-  
me facere superbia, & hypocrisis seducere, moneamur.*

*Calvin advers. Anabapt. Art. 2.*



AT OXFORD,  
Printed by Ioseph Barnes, Printer  
to the Vniversitie, 1603.

THE  
ANSVVER  
OF THE VICECHAN

TO THE DOCTOR  
OF THE UNIVERSITY OF OXFORD  
AND OF THE  
FACULTY OF DIVINITY  
IN THE YEAR  
OF OUR LORD 1603.

TO THE HONORABLE  
THE CHANCELLOR  
OF THE UNIVERSITY OF OXFORD  
IN THE YEAR  
OF OUR LORD 1603.

TO THE HONORABLE  
THE DEAN OF THE  
CATHEDRAL CHURCH OF OXFORD  
IN THE YEAR  
OF OUR LORD 1603.

TO THE HONORABLE  
THE BISHOP OF OXFORD  
IN THE YEAR  
OF OUR LORD 1603.

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AT OXFORD  
Printed by Iohannes Barnes, Printer  
in the University, 1603.



TO THE MOST REVEREND,

*and Right Honorable the L. Archb. of Canterbury  
his Grace, Primate and Metropolitane of all Eng-  
land: the L. Buchurst, L. High Treasurer of Eng-  
land, and Chancelour of the Vniuersity of Oxford:  
the L. Cecill of Esingden, Principall Secretarie to  
his Maiestie; and Chancelour of the Vniuersity of  
Cambridge; Lords of his Maiesties most Honorable  
Priue Counsell.*



ANY and excellent were the blessings, which it pleased Almighty God to bestow vpon this Nation, by the Ministry of his chosen servant our late Soueraigne; yet none of the were comparable vnto these, the Purity of Religion, perpetually supported by one Vniforme most ancient kind of commendable Church government; and the plenty of al manner of good learning, abundantly derived from the two Wel-springs thereof, into al the parts, both of the Church and Common-wealth. For the continuance, both of them and the rest, it was her wise and happy care, to sele& and take neere vnto her successiue

## The Epistle

•Psal. 121:6.

Men of rare Endowments & personal gifts, men of deepe iudgement, long experience, great moderation, loving learning and fearing God. Whom therefore shee did place in chiefeſt authority vnder her, that vnder her they might be the greater comfort to the Miniſtery, the better encouragement vnto learning, the more noble countenance to Religion, and as the Prophet ſpeaketh *ſet us bleſſings* to the whole land

In this honorable rancke we cannot, (Moſt Reverend and Right Honorable) without open wrong, but acknowledge your Lordſhips to be ſecond vnto none of all your predeceſſors. The long experience that this kingdome hath had, of your honorable Employments for the maintenance of Religion and learning, as your ſeverall places doe ſpecially require, would checke our want of duty, if we did diſſemble it; and ſilence the detraction of any other, that ſhould goe about to impeach it.

Which as we recount with ſingular comfort, for the daies that are paſt; ſo for the preſent, it is the very ſtay of our harts, that the ſame God, of his accuſtomed goodnes, hath given the ſame minde, vnto our moſt gracious and dread Sovereigne, to perſeue and propagate the ſame things in Church and Common-wealth, by the Godly care & prudent counſaile, of the very ſelfeſame Perſons. For had we not vnder his princely wiſdome and clemency, ſuch immediate Patrones, (which now with long uſe, are growne into a very ſympathy of our eſtates;) to whom we might reſort in our needful times of trouble: it would amate our mindes, and vtterly aſtoniſh vs in our vnderſtandings, to ſee the inſolent endeavours and ſtraunge attempts, of ſond Familists, abſurd Browniſts, & perfidious Papists; al of them with importunitie, and ſelfe conceited



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red confidence, intending and expecting the innovation of Religion, through the overthrow of the Cleargy, and ruine of the Vniuersities.

All which notwithstanding, had not opened the dores of our lips, nor made way to this our iust complaint; but that there came to our sight long since, *An humble petition of a Thousand Ministers at once*: Which wee may wel resemble vnto stil running streames, which are deepest there, where they seeme to be most calme. This we beheld with great sorrow of heart: considering how it is repleate, with vnthankfulness towards God for his mercies towards vs; with iniury to *Her* gracious governmēt, (whose Memory be pretious vnto all posterity;) with reproach to their Fathers that begot them in the Gospells; with preiudice to the Breasts, that (if they be any thing) did giue them sucke; with contempt of their Brethren, and fellow Laborers (at the least) in the Lords harvest. Howbeit as long as it passed in private, vnder the name of a particular motion, made to his most excellent Maiestie; we laid our handes vpon our mouthes, and with due reverence expected in silence, the wise resolution of His religious heart.

But these men (as they are impatient of delay, or els to gaine credite with the people, on whom they greatly doe rely) soone after, send forth into al quarters of the Realm, store of these pretended Petitions: accompanied vwith such lewd, false, and absurde suggestions, as if our noble King, had lent their motion a favourable eare, and given it some kinde of consenting intertainment; as if in al this, they had done nothing, wherevnto they were not animated and encouraged, by some of speciall credite with his Highnes; as if some busie headed strangers, had vndersta-

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ken their cause, and ensured the safe conduit of their weather beaten barge, to the haven of their hope. Were there any such, wee woulde request them to remember, that it is neither manners nor discretion, to take vpon them in a *State*, wherein (for ought we know) they haue nothing to doe. It may suffice, that they are partakers of the good things of the land; let them thanke God and the King, and be quiet. But we are verily perswaded, there are none such; that this, as al the rest, is given out vnder hand among their credulous adherents, only *ad faciendum populum*. A trick of theirs, with which wee haue bin long acquainted.

This course (Right Honorable) did make vs thinke, that now they had altered the nature of that foresaide Schedule; and of an *Intitled Petition to his Maiesty*. had made it a covert kind of *libell*. Wherby (securely as they thought) they might depraue and slander, not only the Communion book, but the whole estate of the Church, as it standes reformed by our late Soveraigne. VVhich vndue & dishonest practise, having so changed the quality of their Petition; whether it hath brought the Contriuers and Preferrers of it within the compasse of that statute. i. *Elizab*; and made them lyable to the Penalties of the same: we take not vpon vs to determine. Howbeit hereof we could not but take notice; that by their impunity, diuerse other very lewdly affected, haue in diuerse parts of the kingdome, presumed to trouble his Maiesty, and taxe the state, with the like clamorous *libells*, and defamatory supplications.

The consideration whereof beganne to admonish vs, that now it sorteth with our duty, to shewe our selues, as truly zealous, & carefully religious in the defence of the Church,

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Church, for the quieting of mens minds , and settling of their consciences, by some short animadversions vpon their proceedings: as these factious persons have beene audariously venterous, and præposterously heddy, to manifest their malice; thereby to distract and draw the people, from their loue & liking of the present state. Wherevnto we were the rather invited, by the commendable example, of our Reverend brethren of the Vniuersitie of Cambridge; who to make knowne their dislike of these & such like factious Schismatiks, have passed a grace in their publicke Congregation to this effect.

*Placet vobis, ut quicunq; doctrinam vel disciplinam Ecclesie Anglicanae, vel eius partem aliquam, dictis aut scriptis, aut quocunq; alio modo, in Academia Cantabrigiensi publicè oppugnauerit: ab omni suscepto gradu suspendatur, & à suscipiendo excludatur ipso facto.*

A grace passed in the Vniuersity of Cambridge lun. 4. 1603. against factious Puritanes.

By which their wise and necessary Decree, they have not only encouraged vs, vnto this our Apology; but with al assured vs, that both they themselues, and (as we conceaue) many thousands moe, of the iudicious and obedient Ministers of this land: are ready to giue vs the right hand of fellowship in this worke, and willing to subscribe vnto the same, if the cause did necessarily require it, or the time would permitte.

But your Lordships knowe right wel, that Truth obtaineth no great auctoritie, by the many voices that acknowledge it at once. And for our parts we vtterly condemn the course, that these Schismatiks haue therein taken. Who to bolster out their stale obiections and false calumniations, have trudged vp & downe diuers Shiers, to get the consent, of they care not whom; so they may make vp the tale, and pretend a number. In which kind,

that...

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that was a notable Stratageme which (farre besides the Authors purpose) we did light vpon of late. May it please your Lordships to haue patience, while we propose it, and so leaue it to your Honorable censure.

2

*H. I.* a man that was of ordinary partes, & of as ordinary place, when he lived among vs; is now, it seemes, become a principal Agent, and a special Procurator of the publicke cause among the factious. He, (much mistaking in his strong conceipt, that to insinuate with a man of wisdom, would bee sufficient to fetch him over to that side.) Writes vnto one of eminent lorte among vs, after this fashion.

• Scilicet in  
Iune, when  
their Petition  
was Exhibited  
in April before

**M**oreover I am to let you vnderstand, that many learned and godly Ministers,<sup>a</sup> are about to exhibite to the Kings Maiestie, a Petition for the Reformatiō of things amisse in our Church; wherevnto a consent of as many, as cōueniēth we can get, is very behooueful. My opinion & trust is cōcerning you, that you wil be, not only a partaker, but also a furtherer of this Christiā duty. I haue set you here inclosed the forme to be subscribed, by all such, as haue good will to this purpose. I pray you let me haue an answer hereof from you, as soone as you may; with so many of your well affected friends handes therevnto, as shall bee (thought) good. It is not intended that your names shalbe rashly shewed, so any mans preiudice, but be reserved to a fit opportunity; if we shall perceave, that they also toger being brought forth, will further our desires & suite. Of the good successe whereof, we conceave good hope, thanks be to God. Thus beseeching God to keepe and sanctifie vs for his service, and to give vs wisdom in all thinges: I bid  
you

Dedicatorie.

you hartely farewell. Woodstreete in London the XXX. of  
Iune. 1603.

Yours to his power

H. I.

*Post script. I could wish you to conferre  
with D. A. about this matter.*

Thus much of the Letter.

Now the Forme to be subscribed vnto, is this.

*W<sup>e</sup> whose names are under written doe agree to make  
our humble Petition to the Kinges Maiestie, that the pre-  
sent state of the Church, may bee farther reformed in all  
things needefull; according to the rule of Gods holy worde,  
and agreeable to the example of other reformed Churches,  
which haue restored both the Doctrin & Discipline, as it  
was delivered by our Saviour Christ, and his holy Apostles.*

Your Lordships see the manner of the men. This col-  
lusion and coven, were very base betweene man & man.  
But for them, thus to vse their Sovereigne; first to give  
him a Petition in the name of a Thousande, and then to  
scatter it abroad with this glosse, *Of the good successe of  
our suite, we doe conceane good hopes thanks be to God; Ther-  
by ex post facto, to begge and steale as many hands to it,  
as could be got: this is such stuffe, as wee will passe over  
with reference to that of Tully vnto Antonie, "Tu autem  
ad liberior, &c.* It is the advantage some Men have, that  
they dare to do such things, as a modest Adversarie can-  
not well reprove. But it is futeable to the Imputations  
they have laide vpon their late Princes government.  
And now also, whe his Maiesty shall frustrate their vaine

Philip. 3.

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imaginations; they have leste their olde wont, if some of them doe not verifie that of the Poet,

--- *Fermentum, & quæ semel intus*

Perf: Satyr.  
1.

*Innata est, ruto iecore, exhibit Caprificus.*

Howsoever; the Thing that we would specially obserue out of this Script; is in the māner of *Subscriptio*. Where hence it doth most plainly appeare, that the particulars specified in the Petition; are not the vtmost End whereat they aime; they haue another marke.

„ *All things needefull according to the rule of Gods Word, & agreeable to the example of other reformed Churches; is their Vp-shot. But is it so indeede? Why; They of the Petition desire (onely) Reformation of certaine Ceremonies and Abuses: They neither as factious men, affect a Popular Paritie in the Church; nor as Schismatickes, aime at the dissolution of the State Ecclesiasticall: their humble suite is, that the offences following may bee removed, amended, qualified: They (good men) desire That which shall be prejudiciall vnto none, but &c.* It is true; The voice of the Petition, might seeme to be the voice of *Jacob*, though the hands of the Subscription appeare plainly to be the hands of *Esau*; were it not that there is also a Clause in their Petition. (Now that we have their owne exposition of it, we can obserue it; and, that it is repeated thrice for failing, viz. *These and some other used; These and other such like; These with other such Abuses;*) which houldeth very good correspondency with the forme of Subscription. Heeretofore, we could not tell what to make of those wordes, and therefore made them no answer. They seemed ynto vs a very *Nemo Scit*; a Mathematicke Line; *dimisibilis in semper divisibilis*: but now vpon this new Advertisement, having copared the,



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we finde them Paralele, to those *All things needfull &c.* in the Subscriptiō: Which tell vs plainly, They wil never have an end, till either they have set vp the Presbitery, Or else be cut off by Authority.

The third & last remarkeable matter, which we humbly referre vnto your Lordships due regard, is a certeine Semblance, which in this our halfe yeares silence, vve haue observed in two contrary Factions, that haue shewed themselves by their Petitions, discontented with the præsent State, & Ecclesiasticall Government: namely in the *Papists* and the *Puritans*. Vve will vse their owne style; and come as neere as we can, to their very words.

1 They Both intitle themselves the *Kinges afflicted subiectes*, and aboue all other, *his devoted servants*.

2 They Both pretend an *enforcement of a speedy recourse to his Maiestie*, for a present Redresse and Reformation.

3 They Both cōplaine, of being overwhelmed with *enduring persecution through losse of Liuing & Liberty*.

4 They Both ground their Doctrine and Discipline vpon the *sacred text of Gods word and Gospell*.

5 They Both condemne the obedience of Protestantes to the Lawes Established, to bee, not for Conscience and zeale: but for *Morall honestie, and feare of temporall punishment*, saith the *Papist*; For *their owne quiet, credit, and profits in the world*, saith the *Puritaine*.

6 They Both renoūce a *publicke alteration, & dissolution of the State Ecclesiast.* but the one pleads for a *private Toleration*, the other (for sooth) for a *Godly Reformation*.

7 They Both deny that they exhibire their Petitiōs, with a *tumultuous spirit, or with a disloyall & Schismatical minde*. Of vvhich their Semblable Assertions, in arguments

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ments to oppose, we might say in a word, as the *Orator* doth of contrarie Opinions; *It cannot be that more then one of them should possibly bee true, but it is very possible, that both may bee false*. Yet we rather take vp that in the  
Jud. 25. 4. Booke of \* *Judges*; and say of them and their designs:

Verily these men are like *Samsons Foxes*. They have *their heades severed* indeed; the One sort looking to the *Papacy*, the Other to the *Presbiterie*. But they are *tyed together by their tailes*, with *fire-brandes betwixt them*. Which if they bee not quenched in time, are able to set the whole Land in a Combustion and Vproue.

IF in any of these, or in them all, there do appeare vnto your Lordships such matter of moment, as might move men of care, & some discretion to write in defence of themselves, and the present State; if in our manner of writing, wee haue held that hand, (not by way of large discourse, but as the brevity of Notes will suffer,) which doth beseech a modest and ingenuous answer; if in neither of them there be any thing so offensive, or defective, or impertinent, but that, vnder the winges of your Honorable Patronage it may passe into the Presence of his Excellent Maiestie, and there attend his most iudicious and learned Censure, yet so tempered with his rare & singuler mildnes, as in it he is wont to accept the duty & service of his meaner Subjects: *then* (and not otherwise) we beseech your Lordships that of your wonted fauour, you will accompany it with your gracefull Presence, and as the Argument of our religious Affections in al humility present it to his Highnes: *then* wee entreate, that in the Honorable regard you haue of those *Noble partes* of this Church, which God hath specially betaken into your Protection; in the loyal remembrance you retaine of Her

Ma.

### *Dedicatorie.*

Maiestie that late was, and her happie Government; in the bounden dutie you owe to his Maiestie that nowe is, and the Well doing of his whole Kingdome; in the Pietie and zeale which you beare to God, his Church, and to his sacred truth: you will take occasion *hereby*, All as one man, ioyntly to imploy that great Grace, and high Favour, which God hath given you in the eies of your Sovereignes; to the present supporte of Religion, maintenaunce of Learning, defence of the Church, strengthening the State, setting the mindes of the People, establishing peace and tranquillitie in the Land: by taking the *Foxes*, the little *Foxes*, vvhich marre our Vines, that they beare small Grapes; and by chasing away the wilde *Boare* of the Wood, and the *Beastes* of the Forrest; that otherwise would eate them vp, and vtterly destroy them. So God shall take Pleasure in your Care and Conscience; the King in your faithfull Service; his Subiects shal dwel safe, vnder the shadow of his Wings; and we your Clients shall send this testimony after you: Many Patrones of the Clergie, many Chauncelours of the Vniuersities, *have done veruiously, but These surmounted them all.*

Now the God that giveth both Glorie, and Grace, give your Lordships all manner of Graces fitte for your High Callings in this World; and That farre most excellent and eternall waight of Glorie, in the World to come.

Your Lordships in all dutie,

*The Vicechancelour, the Doctors, the Proctors,  
and other the Heades of Houses in the  
Vniuersitie of Oxford.*

To the Reader.



Immediately after the Printing of our answer to the Petition, there came vnto vs, a very kinde and wel-penned Letter, concerning this matter. Which wee might not suppress, (though it bee but rudely here inserted) without great iniury, to that whole Vniuersity; and no lesse detriment vnto the cause it selfe.

INDORSED

To the Vicechancelour, and others of the  
Vniuersity of Oxford.



*Vm nuperrimè, & quidem serò admodum, ad aures nostras peruenisset fama de libello Regia Maestati pro reformanda (scilicet) Ecclesia, à Ministris mille, vt perhibetur, exhibito: et si nihil in eo novè reperiretur, cui non plus millies antehac responsum sit, tamèn quoniam numerum iactant, vt intelligerent Millenarij isti, Si Saulo mille adstent, Davidi in hac causa decies mille nunquam defuturos, nihil prius habuimus, aut antiquius, quam vt Operi omni responsione indignissimo, aliquod tamen responsum pararemus. Quod dum meditamur, defertur ad nos Academia Oxoniensis Apologia cerè disertissima, qua rationum momentis brevissimè refutaret, quicquid ab istis tanto antea labore confectum esset, aut confectum.*

*Qua*

*Qua conspecta, nihil nobis reliqui videbatur, quos ita an-  
 teverterat Fratrum nostrorum in causa optima zelus & in-  
 dustria prompta satis & parata ad hominum levissimorum  
 istius omnes vel ex tempore refellendos: quam cum illi pon-  
 dere certassent argumentorum, nos numero, quo Isti maxi-  
 me gloriantur, pugnaremus. Quod & antea, quasi divi-  
 nantes & praevidimus, & providimus. Cum enim defun-  
 cta Elizabetha Regina optima, & in causa optima, (quod in  
 muliere prope singulare est, & inauditum) semper constan-  
 tissimâ, semper eâdem, non tam Principis Religiosissima  
 interitum, & religionis si non intereuntis, at summe certe  
 periclitantis casum deplorare, quam in adventum Regis no-  
 vi novae rex meditari Isti capissent. & in dies moliri: per-  
 opportune succurrendum censuit Academia, & convoca-  
 to senatu frequenti admodum, & celebri discernendum; ut  
 Quicunq; Ecclesiae Anglicanae doctrinam, vel Discipli-  
 nam, vel ejus partem aliquam legibus publicis stabili-  
 tam, scriptis, vel dictis, vel quocunq; modo, in Acade-  
 mia Cantabrigiensi publicè oppugnaverit, ab omni gra-  
 du suscipiendo excludatur, & à suscepto suspendatur ip-  
 so facto. Quod quidem Decretum consensu prope unanimi  
 comprobatum, & tabulis publicis Junij \* 9. 1603. consigna-  
 tum, nunc demum testatum cupimus universis, ut intelli-  
 gant omnes de Disciplina nostra, non imposita, sed suscep-  
 ta libere & retenta quid existiment, non in angulis Opini-  
 astri nonnulli, sed in aperto Senatu Cantabrigienses  
 prope universi. Quorum consensus, cum tam fraternè  
 concinat & conspiret cum Apologia Oxoniensi, cum Scrip-  
 turis, Patribus, Concilijs, Principum nostrorum Decretis,  
 Legibus, Parliamentis; eant nunc mille Isti, & libris no-  
 stris fere mille in hunc finem editis & conscriptis, cum erit  
 otium & facultas, respondeant prius, quàm Cramben toties*

\* Our pri-  
 vate instru-  
 ctio was, as  
 if it had bin  
 decreed the  
 4. of June.

de...

*decoctam Regi tam prudenti, tam literato, tam impudenter  
obtrudant. Aut si numerari malint quam ponderari suffra-  
gia, cogitent homunciones miseri, ab Academijs Musisq;  
relictis, quam nullius numeri sint, quam planè nihili. Va-  
lete fratres in Christo Charissimi, & nos nostramq; Acade-  
miam summa vobis & studiorum & morum similitudine  
coniunctissimæ, ut facitis, amate. Cantab. Octob. 7. 1603.*

## SVBSCRIBED

By the Vicechancelour, and others  
the Heades of the Vniver-  
sity of Cambridge.

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THE HVMBLE PETITION OF  
THE MYNISTERS OF THE  
*Church of England, desiring Reformation of  
certaine Ceremonies and abuses of  
the Church.*

To the most Christian and excellent PRINCE,  
our Gracious and dread Sovereigne, JAMES  
*by the grace of God, &c.* Wee the Ministers of  
the Church of England that desire Reformation;  
with a long prosperous and happie  
Raigne over vs, in this life, and in the next  
everlasting salvation.



MOST gracious & dread Sovereigne,  
seeing it hath pleased the divine  
Maiestie, to the great comfort of all  
good Christians, to aduance your  
Highnes, according to your iust title,  
to the peaceable government of this  
Church and Common wealth of Eng-  
land: we the Ministers of the Gospell  
in this land, neither as factiow men, affecting a popular  
Parity in the Church, nor as Schismatikes cyming as the  
disso-

*dissolution of the state Ecclesiasticall; but as the faithfull servants of Christ, and loyall subiects to your Maiestty, desiring and longing for the redresse of diuerse abuses of the Church; could doe no lesse, in our obedience to God, service to your Maiesttie, loue to his Church, then acquainte your Princely Maiesttie, with our particular griefes. For as your Princely penne writeth, The King as a good Physitian, must first know what peccant humors his pacient naturally is most subiect vnto, before he can begin his cure. And although diuers of vs that sue for Reformation, haue formerly in respect of the times subscribed to the booke, some vpon Protestation, some vpon expositions giue them, some with condition, rather then the Church shoulde haue beene deprived of their labour and Ministry; yet now we, to the number of more then a thousand, of your Maiestties subiects and Ministers, all groaning as vnder a common burden of humane Rites and Ceremonies, doe with one ioint consent humble our selues at your Maiestties feete, to be eased and relieved in this behalfe. Our humble suite then vnto your Maiesttie is, that these offences following, some may be removed, some amended, some qualified.*

*I In the Church service. That the Crosse in Baptisme, Interrogatories ministred to Infants, Confirmation, as superfluous may be taken away. Baptisme not to be ministred by Women, and so explained. The Cap and Surplice not vrged. That examination may goe before the Communion. That it be ministred with a Sermon. That diuerse termes of Priests, and Absolution, and some other vsed, with the Ring in marriage, and other such like in the booke, may be corrected. The long-somenes of service abridged. Church songs and Musicke moderated to better edification. That the Lords day be not prophaned. The rest vpon Holydaies.*

daies not so strictly urged. That there may bee an uniformity of doctrine prescribed. No popish opinion to be any more taught or defended. No Ministers charged to teach their people to bow at the name of Iesus. That the Canonical Scriptures only be read in the Church.

2 Concerning Church Ministers. That none hereafter be admitted into the Ministry, but able and sufficient men, and those to preach diligently, and especially upon the Lords day. That such as bee already entred and cannot preach, may either be removed, and some charitable course taken with them for their reliefe: or else to bee forced according to the value of their livings, to maintaine preachers. That Non-residencie be not permitted. That King Edwards statute for the lawfulness of Ministers marriage, be revived. That Ministers be not urged to subscribe, but, according to the law, to the Articles of Religion, and the Kings supremacy onely.

3 For Church livings and maintenance. That Bishops leave their Comendams, some holding Prebends, some Parsonages, some Vicarages with their Bishopricks. That double beneficed mē, be not suffered to hold, some two, some three benefices with cure: and some two, three, or foure dignities besides. That Impropriations annexed to Bishopricks and Colledges, be demised only to the Preachers Incumbents, for the old Rent. That the Impropriations of Laymens fees, may be charged with a sixth, or seventh part of the worth, to the maintenance of the preaching Minister.

4 For Church discipline. That the Discipline, and Excommunication may be administred according to Christs owne institution. Or at the least, that enormities may bee redressed. As namely, That Excommunication come not forth under the name of Lay persons, Chancellours, Officials

*ciels &c. That men bee not excommunicated for trifles & twelve penny matters. That none be excommunicated without consent of his Pastor. That the officers be not suffered to extort unreasonable fees. That none having Iurisdiction or Registers places, put out the same to farme. That diuerse Popish Canons, (as for restraint of marriage at certaine times) be reversed. That the Long-sommes of suites in Ecclesiasticall courts, (which hang sometime two, three, foure, five, sixe, or seaven yeares) may be restrained. That the Oath ex officio, wherby men are forced to accuse themselves be more sparingly vsed. That Licenses for marriage without Banes asked, be more cautiously granted.*

*These with such other Abuses yet remaining & practised in the Church of England, we are able to shew, not to be agreeable to the scriptures, if it shall please your Highnes farther to heare vs, or more at large by writing to be enforced, or by cōference among the learned to be resolved. And yet we doubt not, but that without any farther processe, your Maiesty (of whose Christian iudgement we have received so good a tast already) is able of your selfe, to iudge of the equity of this cause. God we trust hath appointed your Highnes our Physitian, to heale these diseases. And we say with mordecai to Hester, who knoweth, whether you are come to the kingdome for such a time? Thus your Maiesty shall do that, which we are perswaded, shall be acceptable to God: honorable to your Maiesty in all succeeding ages, profitable to his Church which shall be thereby encreased, comfortable to your Ministers, which shall bee no more suspended, silenced, disgraced, imprisoned for mens Traditions: & preiudiciall to none, but to those that seeke their owne quiet, credit, and profit in the world. Thus with all dutifull submission, referring our selues to your Maiesties pleasure,*

## The Petition.

5

*sure, for your gracious answer, as God shall direct you: wee  
most humbly recommend your Highnes to the diuine Ma-  
iesty; whom we beseech for Christ his sake to dispose your  
royall heart to doe heerein, what shall be to his glory, the good  
of his Church, and your endles comfort.*

Your Maiesties most humble Subjects

*The Ministers of the Gospell, that desire not a  
disorderly innovation, but a due and  
godly Reformation.*





THE ANSWERE OF THE VICE-  
CHAVNCELOVR, THE DOCTORS,  
*both the Proctors, & other the Heads  
of Houses in the Vniuersity of Oxford,*

To the Petition of the Ministers of the Church  
of England desiring reformation.

---

*In their Petition, there are three  
principall partes.*

- 1 A Preface.
  - 2 A Complaint consisting of fowre speciall pointes; In every of them they desire that certaine Ceremonies and Abuses, may be some of them removed, some amended, some qualified.
  - 3 A Conclusion.
- 

FOR ANSWER WHEREVNTO:





EE most humbly beseech his most excellent Maiestie, that it may be considered, how inconvenient and vn-sufferable it is in Christian policie, to permit a long and well settled state of government to be so much as questioned; much more to be

altered, for a few of his Subiects: especially considering the matter, pretended to be the cause of these mens grieve, and of their desired Reformation, vniustly so called. For it is either the Ceremonies of the Church, or *Abuses* in the Church, as they alleagde. Wherein wee humbly recommende to his Princely remembrance.

First concerning Ceremonies, that they are either superstitious. & then no waies to be admitted. Of which sort it should seeme by the Petitioners, (& wee are ready to proue) that the Ceremonies of our Church are not. Because these men confesse, that in respect of the times they did subscribe vnto them. or if they were such, with what cōscience did they subscribe, in respect of the times?

Or els, things in themselves indifferent. And then the supreme Christian Magistrate, hath lawfull<sup>b</sup> authoritie to forbid, and we must forbear: to commande; and wee must obey; not only for feare, but for conscience sake. Of which kinde if these Ceremonies be (as we will iustifie, and they cannot deny) where is then their pretended obedience? VVhere is their applause of his Maiesties peaceable government? Why doe they trouble both Church & Common wealth, in respect of matters which in duty and conscience they may well, and ought willingly, to submitte themselves vnto?

\* Ipsa mutatio consuetudinis, etiam quæ ad iuvat vtilitate, novitate perturbatur. August. ad Ianuar. Ep. 118. cap 5.

\* Melan. in rg. ad Rom. Peccati mortale est violare edicta Magistratū, &c. Heming. in Syntag. cap. de Adiaph. Qui violat Ecclesiasticam politiam peccat multis modis, &c. Bez. Epist. 24. ad artic. 7.

Se.

Secondly concerning Abuses, be it considered: first of what qualitie they are; secondly of what degree.

1 Touching the nature or quality of them, whether they are in the verie Constitutions of our Church, or rather in the Execution of the said Constitutions. If not in the Constitutions themselves, (as when wee descende to the particulars it wil appeare :) there is no cause why the government should be changed: or these men suffered, thus to calumniate the state, wherein there is nothing *Positive*, that is worthy of blame. If in the Execution; (which as we will not absolutely deny, so these men cannot easilie proue,) that may be remedied by amending or removing of some certaine offenders, without alteration of the state.

2 Touching the degree or grievousnes of these abuses, (whether in the Constitution, as they suppose, & we deny; or in the Execution which simply, and in everie particular, <sup>c</sup> no Church in Christendome is able to iustifie, and yet none, so much as this of ours :) we vndertake to proue against the thousand, that make vnkowne vnder that generalitie, that they are not such, nor so heynous, as deserue this their bitter reprehension: much lesse such an alteration, in the Church and Commonwealth, as woulde ensue; if these Petitioners might haue their desire.

\* Calv. adv. A. nab. art. 1. V. triq; (sc. Cathari & Donatistæ) in eodē errore fuerūt, Quo isti somnatores; Ecclesiā querētes in quantū hil possēt desiderari, &c.

## 2. In Particular

### Concerning the Præface.

*W<sup>e</sup>e doe but note.*

1 **W**HAT reckoning (in truth) these men doe make, of *ius titles vnto kingdomes*, who fa-

VOUE

vour them <sup>d</sup> to much, that were wont to subiect all kings titles vnto popular election and approbation.

2. What comfort (in deede) the Petitioners take in the *peace of his Maiesties government*; who in the very entrance thereof, by seeking this and the like daungerous alterations, do disquiet & disturbe the same. Were other men as litle inured to peace & subiection, it might occasion some inconvenience.

3 Howsoever in wordes they decline the imputation of *factions men affecting popular parity in the Church, and, of schismatikes aiming at the dissolution of the state Ecclesiasticall*: yet it is to well knowen in this kingdome, and by experience it hath bin felte in that of <sup>e</sup> Scotland, <sup>• Βασίλειος</sup> what manner of men they be: as also, what have bin the <sup>δύσφη</sup> lamentable effects of their reformatiōs there, & would <sup>39, 40, 41, &c.</sup> have bin likewise heere, had not the prudent fore-sight, and constant resolution of our late gracious Sovereigne, continually repressed their attempts.

4 These men might have performed better. *Their obedience to God, their service to his Maiestie, their love to his Church*: (as in the particulars will appeare) if they had forborne to trouble his Maiesty, the church of God, and this common wealth, with these their causeles griefs and discontentments. They have thereby made such a breach as will not easily (without much wisdom & patience) bee cured. For what are these men, that they should assume so much? or what are the whole Cleargy of England besides, that they should bee so abased and contemned?

5 That which they alleage out of his Highnes <sup>Βασίλειος</sup> <sup>δύσφη</sup> is a childish fallacie; absurdly taking that for granted, which is the maine question. They must proue

<sup>d</sup> De iur. reg.  
apud Scot.  
De iur Magist.  
in subd:  
Vind. cont. tyr.  
Hort. p. 120.

(and not assume,) that these are the *peccant humours of this Church*, which in trueth is the <sup>1</sup> least *peccant* of any in the world, and would be much lesse *peccant*, if it were cleane purged; of these vnquiet and male contented humours.

<sup>1</sup> Iuel. Apo. 170.  
Accessimus  
quantū maxi-  
mè potuimus  
ad Ecclesiā A-  
post. &c.

Et 46. Ea om-  
nia quę aut su-  
perstitiosa, &c.  
Aut cum sacris  
litteris pugna-  
tia, aut etiam  
sobrijs homi-  
nitibus indigna  
&c.

profus sine vi-  
la exceptione  
repudiamus.

6 That *diuerse of them haue formerly subscribed to the booke*, (as skornfully they tearme it) doeth manifestly evince, that eijher our *Leiturgie* is iustificable, themselues being Iudges; or els that they did liberally dispence with their owne consciences, which is not the part of honest men. To do that *in respect of the times*, which in it selfe is not lawful, proveth little lesse then hypocrisie: to alleadge vnknowne *Protestations, Expositions, and Conditions* in their subscription, doth argue no sinceritie; and vpon due examination, will fall out to be nothing, but meere falsitie.

<sup>2</sup> Mart. Mar. P.  
Miles monop.  
Hay any work  
& the rest of  
that spirit.

7 As for their *labours in the Ministry*, be they such as they are. This Church of England had beene happy if it had not beene troubled, with their factious sermons & ascurrile pamphlets: which haue given the Adversary, much matter of advantage, distracted the minds of many weake ones, & quite turned some other from the loue of the Truth.

8 The number of *more then a thousand*, is but a vi-  
zard, which we humbly intreat, may be pulled from their faces, that we may see and know the men, that thus grone vnder the yoke of a Christian & commendable gouernment; which (maliciously and iniuriously) they would haue reputed, a *most heavy burden of humane Rites & Ceremonies*. The vanity of which their complaint, comes now more particularly to be discussed.

Con.

Concerning the matters of their Complaint: 1. *Of Church service.*

1 IN the Church service, we are ready to mainetaine, (but they must obieſt firſt and proue the contrary.) That the *Croſſe in Baptiſme, Interrogatories miniſtred to Infants, and Confirmation*, are moſt ancient, iuſtifiable, and convenient Ceremonies. and therefore to bee continued.

2 That the Church of England, nor the booke of Common praier doth not preſcribe, that *Baptiſme ſhould be adminiſtred by women*. Though we deny it not, to bee <sup>b</sup> Baptiſme, if perchance *de facto*, it bee by them adminiſtred. *Fieri non debuit, factum valuit.*

<sup>b</sup> Chytra. de  
Bap. & in Lev.  
Sneph deſap.  
Zuingl deſap.  
Hierbr. in  
Comp. Theol.

3 That the *Cap and Surplice be not vrged*. it is an abſurde ſpeech and implies confuſion. For ſo every man ſhould be ſuffered in that behalfe to doe what him liketh. Againe, doe not their owne words import, that they may well be vſed? but they muſt not be *vrged*. Why? what is there in a Cap or in a Surplis, that ſhould<sup>i</sup> offend any man of iudgement?

<sup>i</sup> Buc. de re  
veſt pag. 707.  
Pct. Mart. Ep.  
ad Hop.  
Aug. Ep. 154.  
Calv. in Ex. 23

4 That *Examination* where neede is, ſhould goe before the *Communiõ*, who diſliketh? Or that it be *miniſtred with a ſermon*? But that it ſhould not be miniſtred without a ſermon, is abſurd; and hath bred in manie a vaine and falſe opinion, as if, not the word of Chriſts Inſtitution, but rather the word of a Miniſters expoſition, were a<sup>k</sup> neceſſarily and an eſſentiall part of the Communion. Beſides he that readeth our Communion booke, ſhal ſee that therein the whole manner, end, and vſe of that holy inſtitution, is ſo excellently deſcribed, as may be inſteede of many ſermons. Alſo that none ſhould be admitted to

<sup>k</sup> T. C. lib. 1.  
pag. 158.

that blessed Sacrament, (of what age, state, or condition so ever) except they were first examined after the Confistorian fashion, were insolent, iniurious, and in manie respects most inconvenient.

<sup>1</sup> Hail. 66. 21.  
Where the  
Geneva note  
doth shewe,  
that the Mini-  
sters of the  
new testamēt  
are to be rear-  
med Priests.

<sup>2</sup> Bucer in Cē.  
for cap. 10.

5. The termes of <sup>1</sup> *Priests* and *Absolution: the \* Ring in Marriage and such other*, which they haue heretofore traduced in their vnlearned discourses; are by diuerse of our Learned Devines, and shalbe iustified. As contrary-wise by the Petitioners they wil neuer be euided worthy to be abolished.

6. Their desire *to haue the long somnes of service a-bridged*, doth wel besit their great Devotion. Who notwithstanding are wont to spende an houre somerimes or little lesse, in extemporarie, inconsequent, and senselesse praiers conceaved rashly by themselues. From hence, their dislike of set & stinted formes of praier, it doth proceede, that some of them omit, some refuse to repeate, some condemne the vse of the Lords praier, from hence hath *Barrow* and *Greenewood* taken their beginning, and fetched the premisses of their pestilent and blasphemous Conclusions.

<sup>3</sup> Just. Mart in  
quest ad Orih  
9. 107.  
Aug. Conf. li.  
10 cap. 33.

7. *Church<sup>m</sup> songs and Musicke*, are much beholden to these men now: in as much as they can be content to digest them, so they *bee moderated to better edification*. The time was when wee haue heard them speake in this point, after another sort. *Meretricious Church-Musicke, Tossing of tennis balls*, and such like; were there phrales of Gods devine service. But thanked bee God, that his Maiesties devout affection in this kind, hath forced from them this moderation.

8. *That the Lords day be not prophaned*; hee is verie prophane that desireth not from his hart. But what man-  
ner



ner of law-givers are they, that lay downe their constitutions in such Negatives, in such comparatives? For who can devine what they would have, when they desire *that the Rest vpon<sup>n</sup> Holy daies be not so strictly urged*? Would they haue men vpon such daies goe to plough & carte; as some of their humor haue caused their servants to do, on the very feast of Christs Nativity? Or do they mean, that we should take to our selves such liberty therein, as certeine persons lately have done; who being commanded by lawfull auctority to celebrate the fift of August, with ioy and thanksgiving for his Maiesties most strang and wonderfull deliverance, vpon the said day now three yeares past; did notwithstanding spend the same (as wee are credibly informed) in fasting and mourning and such like workes of their obedience? Nay these & the like experiments doe cause vs, humbly and instantly to desire, that both Sundaies and Holi-daies may bee religiously observed; and the intolerable prophanation of them, which is the rather brought in, by these mens preachings and examples, may be very severely punished.

\* Pet Martyr.  
Epist. ad Hop-  
pium.

9 *That there may be an Vniformitie of Doctrin prescribed: That no Popish opinions may be any more taught or defended?* What imputations are these? howe preiudiciall? how iniurious? not onely vnto the Church government, but vnto the Christian faith established in this Realme? VVhat advantage do these men in these shamelesse suggestions reach vnto the Papists? As if there were no<sup>o</sup> vniformity, no cōsent of doctrin amōg vs? (so ye except the.) As if there were some Popish opinions taught and defended in our Leiturgy? (as they deeme) who are ready to make every thing<sup>r</sup> Popery which they doe not fancy. These are the weapons with which *Bellarmino* and

\* We refer to  
the Articles of  
Religion a-  
greed vpon &  
established in  
Convocation.  
Anno 1562.

† Zanch. conf.  
cap 24. de  
Ecdl Milit.  
Aph. 19.

that broode, are wont to wounde, or rather falsely to reproch our faith and profession. Good had it beene that these men had never beene able to write, rather then to write thus, to the scandall of Gods Church, & his sacred truth.

**I O** *Reverence done at the name of Iesus*, is no superstition, but an outward signe of our inward subiection to his devine Maiesty, and an apparant token of our devotion. VVhy doe they not likewise find fault with kneeling, sighing, weeping, lifting vp of eies, knocking of brestes, holding vp of hands vnto heaven? All which good men may vse in Gods service with great pietie, though Hypocrites doe otherwise.

**I t** They are grosely ignorant if they know it not, or wilfully malicious and turbulent, if knowing it to be lawfull, they yet oppugne *the reading of the Apocriphal scriptures or writings in the Church. Non ad confirmationem fidei, sed ad reformationem or institutionem morum*, as the Auncient<sup>9</sup> fathers speake and approue. As also the Articles of Convocation, & the Prefaces before the Apocriphal bookes in the English Bibles, do directly shew: adding that they giue light, to the devine story.

Hiero. præf.  
in Pro.  
Cypr. in Simb.  
Pellic. præf. in  
Apocr.  
Hyper. Metho.  
Theol. l. 1. c. 6.

## 2. Concerning Church-Ministers.

**I** **W**EE hartely desire *that able and sufficient men bee admitted into the ministerie. That they preach diligentlie, and that on the Sundaye specially.* But who shall iudge of their sufficiency? Or doth not the sufficiency of Ministers *Suscipere magis & minus?* Were the Ministers of the Primitive Church, as of them, able to preach? Did not some of them preach the Gospel,

pell, and other some read the Scriptures, & administer the Sacraments? Or hath not the vrging of that strange doctrine, viz. *That he is no Minister that cannot preach*, first forced men to take vpon them to expound Gods word, that thereby have brought the word of God, and the sacred exercise of preaching into lamentable contempt, through their absurde, sencelesse, and irreligious glosses and paraphrases, and discourses: whiles they have chosen rather so to doe; then to be accounted, *Idoll shepherds, Dumbe dogges, No Ministers*, and such like? Secondly hath it not made the *Brownists* confidently to reproach vs, that our Church is no Church, our Sacraments no Sacraments, our Prince and people Infidels, as not being baptised at all, our Christian Congregations prophane multitudes, &c. only because some in the Ministry could not or did not preach? But in this point it would be considered especially, first that it is not possible to have al Ministers men of worth, til al Church-livings be very sufficient to maintaine men of worth. Secondly that the way to invite men of best partes to take vpon them the Ministry, is not to expose and subiect that calling to want and beggery, which in the third part of this their complaint, these men doe principally intend. And lastly that howsoever these men doe please themselves in their extemporary gift; yet many of them, though in shew very audacious, doe notwithstanding deserve for their grosse ignorance, to bee blotted out of the number of preachers, truly so called.

2 How charitable these men are, that would haue men removed out of the Ministry, because they cannot preach; (whereas some of them were intreated to take that function vpon them, when men more able could not

Chrysost. in  
1 Cor. 1.  
Pet. Martyr. in  
1 Cor. 1  
Gualt. in 1.  
Cor. 1.  
Calin. 1 Cor. 1.  
Bucer. in  
Eph. 4.

Barrowes  
bookes &c.  
Perpetual go-  
vernment of  
the Church.  
pag 339.

Har. conf. or  
Hcl. Post.  
De Ministr. ca.  
18. Agnosci-  
mus &c Vnde  
ne hodie qui-  
dē reijcimus  
simplicitatē  
quorū dā pro-  
bā &c.

be

be gotten; and others in their younger yeares, haue bene of more sufficiencie, then now their age, sickness, or other infirmitie, wil permit them to bee: ) And how iudicious, that would haue them *to mainetaine preachers*, who (for the most parte) haue not wherewith for to mainetaine themselves, wee leaue to the consideration of the wise. How much better hath our Church deuised, to supply the defects of some men, in some places of meane valew, by other meanes? As namelie by the frequent reading of the Scriptures: A matter more <sup>2</sup> auailable vnto faith & godlines, then the Petitioners doe imagine; and would be much more, if it were not brought into contempt, by their suggestions. 2 By a most religious and excellent <sup>3</sup> forme of Common praier. 3 By Sermons and Homilies printed and appointed to be read, both for the confirmation of the faith, and for reformation of manners. All which in a Church not new to be planted, but nowe settled and well grounded in the profession of the truth; are ordinarie effectual meanes, to continue and increase the, in the true faith and feare of God. Herevnto may be added the manifold provisions in our Church, for sermons quarterly, or more often, in those Cures, where the Incumbents cannot preach.

3 *That Non-residency be not permitted.* It is a matter of wise and sound deliberation, first, <sup>7</sup> what Non-residence is; for manie men in our Church, haue two parishes committed to their charge, which both will not make one living. Againe, manie haue but one parish vnder them, which yet would require more then two; or tenne men to speake at once to all the Congregation. Secondly it is, and long hath bene permitted, by wise and godly Magistrates, that haue given way to it, by their positive prudent

\* Zanc. Conf.  
obf in cap. 15.  
Aph. 10. 11.

\* B. Ridley to  
Mr. Grindall  
then beyonde  
the seas. Alas  
that brother  
Knox, could  
not bear with  
our booke of  
cōmō praier,  
&c. The rea-  
sons hee ma-  
keth against  
the Letany,  
&c. I do mar-  
vell howe hee  
can or dare a-  
vouch the, &c.

7 The bounds  
of Parishes  
are not de lu-  
re diuino.

prudent lawes, as necessary, in some Cases, in a few men, and them (generallie and by intendment) of the best deserts. Thirdly that it is absolute and vnlawful, & in no<sup>2</sup> sort to be suffered, neither hath beene proved, nor ever will, by all the *Puritans* in the Land. Fourthly, in what Congruity may he be counted an idle *Non-resident*, that is alwaies present and taketh paines, in some part; and often in everie parte of his charge? Fiftlie, there are not more intollerable *Non-residents* in England, then some of those, that are either included in the *thousand* afore mentioned, or that favour this their attempt: Especially if they shalbee measured, by those places of Scripture, which they are wont to alleage against *Non-residents*, after the Texts be well examined. Lastlie; it is not possible, (as Church livings are now<sup>\*</sup> allotted) that simplie no *Non-residence* shoulde bee permitted, and yet withall, a learned Ministerie maintained, Princes and Peeres of the Land attended, Colledges and Cathedrall Churches continued, the Vniversities present, and hope of succession in them for hereafter, preserved, propagated, and supported.

\* The answer to the 2. treatise of the Abstract.

\* To alter the precincts of parishes, is a matter of greater consequence, then the Abstract or many moe such shallow heads can possibly conceive.

4 *The Marriage of Ministers* wee doe not dislike, but maintaine the lawfulness thereof against the Church of Rome: and humbly desire (if there be need,) that the supreme Magistrate, will adde thereto, by his royal authoritie and the law of the land, such farther strength and confirmation, as shal seeme fit to his high wisdom.

5 We know of no subscription that is urged, which is not agreeable to law, required by the orders of our Vniversitie, necessarie in a Christian Commonwealth, profitable for the Church of God, approvable by all iudicious learned men, and disliked of none, but a few folke,

C

that

\* The lawes &  
Statutes of Gen.  
In the forme  
of Oth, which  
the Ministers  
receiue, Sect. 2  
Beza in vita  
Cal pag 9. 10.

that are overmuch addicted to their own opinions. Wherewithstanding where \* they beare the sway, it is worth the Consideration, how strictly they tie all them that will liue among them, to the observation of their Church government. And in truth, (so the things in themselves be not intollerable) better so, then that which is here proposed. For the not vrging of a conformitie in Church discipline, is to set open the high-way to all disorder and Confusion.

### 3. Concerning Church mainetenance.

I. **T**hat Bishops leaue their *Comendams*. In case some of the auncient reuenue might bee restored to their Bishopricks, hee were vtterlie vnworthie to be a Bishop, that would desire a *Commendam*. But, as now the most of them are impaired, to take away from al Bishops al manner of *Commendams*, is (in truth) to tie the Kings hands, that he shal not be able, though hee would, (and where he wil not, no *Commendam* can be given;) to make his most faithful servants, or other men of best desert in the Ministerie, able to mainetaine their places and callings, by his Maiesties fauour, and gracious dispensation; when otherwise their Bishopricks are not sufficient so to doe. So as if it bee wel wayed, they doe not so much intend in this particular to impoverish some fewe Bishops, as indeed vtterly to overthrow them, and generally to restrain the Kings prerogatiue.

2. Of the same nature is that which followeth. For no man except hee bee the Kings Chaplaine may holde *Three benefices with Cure*; and those of his Highnes own gift. So that here also they desire to limit the Kings fauour.



vour. Again it is not knowne, that there be five in al this land, that hold three such benefices. and then what good dealing is this in the Petitioners, to make the worlde beleue, that it is a cōmon fault, which is scarce to be found in a few?

3 *Their disposing of Impropriations*, doeth notably bewray their lacke of Cōscience; their little loue to learning and religion; their temporizing and fitting their motions to the Laities good liking. For who seeth not that it would bee the certaine overthrow and vtter ruine of *Bishopricks, Colledges, and Cathedrall Churches*; if their *Impropriations* should bee demised to the *Vicars or Curates* the *Incumbents* at the old rent, without fine, without improvement? Again who be they, and how many, that by this meanes would be provided for? A few, and those the meanest of the Cleargy. But the inconveniences that would hereof ensue, are verie many, & intollerable. Therefore we reserue that discourse, to a fit opportunitie. On the other side, who doth not know, that for a Lay-man to hold an Impropriation (*which is a Tith*) is originallie unlawful, and cleane contrary to their first institution? Yet these men in al their puritie, zeale, & conscience, can content themselues, and their preaching Incumbents, vvith the sevepth parte onely of an Impropriation, in a Laymans fee.

\* The Ecclesiastical discipl.  
pag. 114.

4 Are these al, or the best meanes, that a *Thousande* mē, such as they would be reputed, can propose to his Highnes for the bettering of the Church maintenance? If we might know that it would stand with his Maiesties good liking, and should not be imputed vnto vs as a breach of dutie; It were very possible, that the men whom they so much contemne, would be able to propose some other

course

course for the bettering of the Church maintenance, without the alteration or iniurie of any other state.

4. Concerning Church Discipline:

**V**NDER the name of their *Discipline*, we haue bin heretofore taught by these men to vnderstand, *The kingdome of Christ vpon earth: A thinge of na lesse importance then the Gospell of Christ Iesus; An essentiall part of the Gospell: A matter of faith to be receiued vpon paine of damnation; An essentiall marke of the true Church: without the which our Church was no Church our faith no faith, our Gospell no Gospell, &c.* And it is now come to be so indifferent, as that it may bee administred accordingly; Or els at the least, that these enormities may bee redressed? will it nowe suffer such an Or els, at the least?

<sup>a</sup> Eccles Disci.  
pag 13.  
T C Ep st. to  
the Church of  
England.

Were we perswaded, that their *Discipline*, their *Presbytery*, the life and being of their *Discipline*, were indeede of Christes institution; were we perswaded it were a part of Gods word; an essentiall part of his word; could wee be contented to be without it? Could we content our selues to liue any where, but vnder it? Would we not redeeme it with much perill and paine? With certaine losse? And that willingly?

But the experience that his most excellent Maiesty hath had, of the manifold mischiefes and miseries, that attend their pretended *Discipline*, doth make them not dare to speake plainly for it. They therefore faulter in seeking to obtaine that, which yet in hart they doe affect, and specially desire.

But to these *Enormities*; these heinous *Enormities*. Is it

it not well, that now at length, these quick-sighted men, can espye no fowler enormities in our Church government?

*Enormities.*

I **T**HAT Excōmunication come not forth vnder the name of Lay-persons. First, it may truly be said, that though it did come forth vnder the name of a Chauncelour, or a Commissary; yet came it not forth vnder the name of Lay-persons. For a Chauncelour or a Commissary, is not a Lay-man in this case: The ordinary and he are but *Vnus index*. Or rather whatsoever the Chauncelour doth in this behalfe, hee doth it in the auctority of the Ordinary, according to the power that is committed vnto him. A thing not vnusual in the civill state: wherein the Lord-Chauncelour doth dispose of many thinges, which are Originally in the Crowne; and againe, writeth *Teste me ipso* vnto manie particulars, that never passe by bill assigned:

Secondly, no Lay-Chauncelour or Commissary whatsoever doth at any time excōmunicate any man; or sendeth out in his *owne name* any excōmunication. But this is the practise of the Church of England. In the cēsuring of notorious & more grievous crimes, the Arch-bishop, the Bishop, the Deane, the Arch-deacon, or a Prebendary that is a Priest, pronounceth the sentence of Excōmunication in his owne person. And in matters of lesse offence, as contumacy in not appearing and the like, the *Vicar generall, Officiall, or Commissary*, that is not in holic orders, shoulde this course. First vpon knowledge and examinatio of the cause, he adiudgeth the party worthy

\* Const. Eccle.  
1597. cap. de  
Excess circa  
Excom. re for.

to be excommunicate; then the Minister (associated vnto him by expresse authority from the Ordinary) doth pronounce the sentence of excommunication against him; Lastly the Chauncelour sendeth to the *Pastor* of the parish, where that party dwelleth, requiring him publicly to declare the saide party to be a person excommunicated by the sentence of the Minister his associate. And all this, according to the forme of the Articles sett forth by her Maiesties auctority Ann. 1597.

Thirdly, are not these excellēt *Enormity makers*, that can finde such an *Enormitie* in the *Name of a Lay-man*, (in whose name notwithstanding the excommunication never cometh forth,) when yet if it did come forth in his name, the nature of the thing it selfe is such, as iustly cannot be reprov'd? They are not ignorant, that excommunication doth proceed as is afore-said; if not in the name, yet in the Authority and Iurisdiction of the Bishoppe, or some other chiefe Clergy-man, to whom the power of the Keyes doth belong, and vnto whom the Church of England hath assigned the execution of that part of our Discipline. Who if they vse the advise and Ministry of a wise and religious Civilian, in decreeing who is to bee excommunicate; (Wherevpon those<sup>r</sup> outward penalties do ensue, which attend the auctority, and follow the sentence of excommunication in this Church and Cōmon wealth;) how doth that in any wise violate Christs Institution as touching excommunication?

Lastly, if the Discipline they longe for, were once on foote among vs, wee should then heare tell of certaine *Lay-parsons* that ought to have a principall hand in their Excommunications. Thus as they are weake in Iudgement for matter of learning in this point, not being able

<sup>r</sup>Perpetuall  
govern. of the  
Chu. pag. 320.

to resolve of any thing in certaine; so are they as partiall in prescribing their plottes for matter of practise; whiles they reprove that in others, which in themselves they do allow. Except peradventure they will tell vs, (and wee must needs beleeve them) that their *Lay Elders* become Clergy men *ipso facto*; because they are of their Cōsistory; and haue voices (according to their learning) in these Ecclesiasticall censures.

2 *That none bee excommunicated for 3 trifles and twelue penny matters.* They are not. Contempt is then the greater, when the matter wherein they shewe their contempt, is of lesser valew: As contrariwise, obedience is then more commendable, when it is seene in a matter of greater difficulty. But these men are so accustomed to disobedience, that they account it but a trifle; And therefore calumniate vs and our discipline, as if with vs men were excommunicated for trifles, when (in truth) they are censured for their contempt.

3 *That none be excommunicated, without consent of his Pastor.* *Without consent*, is a captious terme. For in our vnderstanding, the Minister of the parish doth give his consent, when he publisheth the excommunication; as also when hee doth certify what hee hath done in denouncing of the same. And this manner of consent, wee take to be sufficient, and as much as is requisite in a private *Pastor* that hath no Iurisdiction.

But what is it that these men doe meane? Would they (thinke you) that every Pastor should have a Negative in the excommunicating of his parishioners? Vndoubtedly they would. Thereby intēding the vtter overthrow of the present Church government, and in steede thereof the setting vp of a *Presbitery* in every parish. Or rather, that

The order of Excom. &c in the Chur. of Scot. Print. Iune 1571. Cap. 4. Thus: any small offence, may iustly deserve Excommunication, by reason of the contempt & disobedience of the offender.

that which is worse (if worse may be) the innobling of every particular pastour to excommunicate by himselfe alone.

<sup>b</sup> Perpetuall  
government  
of the Church  
pag. 321.

Except peradventure they wil say, that the particular *Pastor* ought to be ioyned in commision with the Chancelour. And then behold what would ensue. On the Minister, a world of troubles: he must be sent for as oft as any of his parish is presented; he must attend the hearing and debating of the whole cause; he must bee present as oft as the Chauncelour sitteth, as long as the matter dependeth: to his great travaile and paines, his excessiue chardge, and the causlesse neglecte of his calling. On the other side, if this Minister wil be wilsful, and in fine dissent from the Chauncelour in opinion; then is al the labour lost; the Iudge hath spent his skil and care in vaine, and the Bishops Consistory must downe to the ground: either *Pastor* must prevaile, or nothing must be done; To the intollerable hinderance of Iustice, and excessiue detriment of the plaintife. These and the like, are the well advised propositions, whereof there is store in their Discipline. By which it doth sufficiently appeare, that as yet it is not thoroughly refined.

4 *Extorting of unreasonable fees*, who approveth? Who disliketh not? Who would not haue it redressed, in any that offend? Besides there are very<sup>i</sup> severe laws already made in that behalfe.

<sup>i</sup> Constit. Eccl.  
1597. cap. de  
Fecdis quæ off.  
Ecclæs.

5 *Farming out of Iurisdictions and Registers places*, though we commend it not, nor greatlie like of it; yet it is of it selfe a matter indifferent; neither good nor ill, but as it is vsed.

<sup>i</sup> Cōsil. Laodi.  
Can. 52.

6 The restraint of *Marriage at certaine times* (falsely called a Popish Canon) was<sup>k</sup> aunciently vsed in the Church



Church of God; & being rightly vnderstood, is now commendable in this of ours.

7 *The Long-somnes of Suits in Ecclesiastical Courts*, is a matter of fact, not of Constitution; nor is the fault of the Courte, nor of the Iudge necessarily (as these men would seeme to imply,) but sometime error in pleading, sometime the intricatenes of the cause, sometime the perverseness of the Clyent, sometime the cunning of the Proctors, are the occasion that suites depend long. And when all is said, that they can say, this is none other fault, then is incident to the courle of Iustice at the Common Law; and might befall their Consistory, or a better and more equall kinde of triall.

8 *The Oth ex officio*, is vsed as it ought, by men of place, of wisdom, and experience: by men of religion, learning, and conscience. Vnto whom the authority to administer it as occasion is offered doeth iustly belong, not by special commission only, but by the lawes of this land, by the two Lawes Canon and Civil; and by the warrant of sundry examples of the word of God: as that worthy and learned Deane of Arches (*the ornament and honor of his profession in his time*) in his iudicious<sup>1</sup> Apology of certaine proceedings in Courts Ecclesiastical, doth proue at large.

<sup>1</sup>The Apolog.  
a part Cha. 9.  
and so forth  
to the ende of  
the same.

9 *Licenses for Marriage without Banes*, are most *cautiously graunted*; and that vpon<sup>m</sup> severe punishment to ensue, if so be the Constitution be violated. But what wil satisfie these men, who thus intimate vnto his Highnesse, that there is rigor in the former point, and negligence in this, when as all moderation and carefulnesse is vsed in them both?

<sup>m</sup> Const. Eccl.  
1597. cap. de  
moder. indulg

And are not these *heynous enormities*?

D

*Their*

## Their Conclusion.

\*The perpet.  
gover. of Chri.  
Chur.

▲ survey o' the  
pret. holy disc.  
The answer to  
the Abstract.

The Apol. of  
certaine pro-  
ceed. in Cour.  
Eccle.

A treatise of  
Eccles. Discip.  
De Presbyt. e-  
iusq; nova. &c.  
De div. Minist.  
Evan. grad. &c.  
The Remon-  
strance.

Querimonia  
Ecclesiaz.

The 5. bookes  
of the laws of  
Eccles. polit.

**T**He idle vaunt that the Petitioners make of being<sup>a</sup> able to shew that these and other such abuses (as they call them) remaining and practised in the Church of England, are not agreeable to the Scriptures, doeth appeare to be the more ridiculous; because they haue passed over in deepe silence many learned<sup>b</sup> Tracts published long since; wherein their vaine fancies, and illiterate objections are refuted at large. If notwithstanding they wil yet venture to write, it wil bee answered; If they wil needes argue and dispute, there are ready that wil either satisfie them, or by argument silence them. And were it not in regard that we would not seeme as vndutiful in accepting, as they haue bin in the offering of this Challenge: it is the thing we would vrge, & instantly entreat, that these matters might be debated betweene vs in writing. But in the mean time, what motiōs are these for the Reformers to make vnto a most prudent Prince in his settled & peaceable government; who for many yeares, hath had trial in that his other kingdome, of their pretended reformation; & in this also hath seene the gracious effectes vnder her Maiesties late happy Raigne, of that Church discipline, which they would ruinate and overthrow.

*God hath appointed his Maiestie vnto this kingdome.* It is true; and wee magnifie the goodnesse of God for it, and congratulate his Highnes in the prosperous possession of it, from the ground of our hearts. But that God hath appointed him to this kingdome for such a purpose as they conceite; what spirit of divination is in them, that they should fore-speak it? Nay rather, seeing almighty God hath ordained him as the great Physicion (next and immediately vnder himselfe,) to take care of the body politique, both of this Church and Common-wealth; he will

will surely cure such diseases, as these men are sicke of. (For turbulent and discontented humors, whether in Papist, or in Puritane are like to breede very daungerous diseases in a civil state:) And not to be perswaded (as they fondly imagine) by such suggestions as these, to alter that state of the Church, which is acceptable to god, honourable to his Highnes, comfortable to many thousand Ministers, the Nurse of good learning, admirable to strangers, approved by our \* Opposites, envied of our enemies, distastfull vnto none, but such as know neither how to rule, nor how to obey.

\* The letters that Mr Beza hath written to the ArchB: of C: that nowe is.

The very names of *Punishments* are vnpleasunt in deede; but the things themselves are necessarie sometimes, and their effects good and profitable for preservation of the whole; howsoever the induring of the, may be grievous in the particular. And hee that wil indifferently consider the true causes of the correctiōs here mentioned; shal haue iust cause to approue the Iustice, \* & commend the mildnes, that hath bin vsed towards this sort of men.

As for that clause of *Mens traditions*, it is too too odious; & would imply superstition or popery to be in some of them. But how vainly & how iniuriouly; hath in some sort bin heretofore declared.

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Cōspiracy for pretended Reformatiō. viz. Presbiteriall Discipline.

That other of *being preiudiciall to none but those that seeke their owne &c.* is as iniurious to all the rest of the Ministers of this land. Be we the men that are so addicted to our owne *Quies, Credite, and Commoditie in the world?* Where then be the fruits of our covetousnes, the effects of our ambition, the markes of our idlenes? We bee the men, that in the testimony of a good Conscience, for the repelling of such a malicious cōtumely, & flauderous reproach, may truly say: We put not out our mony to Vsury; we detest al filthy lucre; we containe our selues with.

in our Vocations; we forsake not our holy callings; we omit not to labour in our several chardges; we sustaine the places of great labour travaile and expense, wee neglect not in publike, in private, in word, in writing, at home & abroad, to put to silence, and stop the mouth of the common Adversary, which these men haue enlarged against vs, and our most holy faith.

To conclude, the thing they seeke is *so preiudiciall*, both to the Civil state in general, and in particular, to so many of the very best of the Ministry; that if it shoulde take effect, (but God of his mercy, & the Kings most excellent Maiestie in his Christian wilddome, wil not suffer it) it would breede a strange alteration in the one; and in the other it would for the present, not only impoverish vs, and our Vniuersities, but make both them and vs, and the whole Clergy very base and contemptible in the eies of our own people, as also a By-word & a skorne to our neighbour nations; And for succeeding ages, it would cut of all hope of a learned Ministry, and of that grounded learning, vvhich as yet is, and heretofore hath beene, the glorie and honour of this kingdome.

For manifestation of this point, looke vpon the face of all the reformed Churches in the world; and wheresoever the desire of these Petitioners doth take place, be it duly cōsidered; *First*, how wel their proceedings do suite with the state of a *Monarchy*; And *then*, how poverty on the one side, & lacke of learning on the other, doth creep vpon the whole Clergie in these Dominions.

As to the first: woulde it not beleeue the supereminent auctority and Regall person of a *King*, to be himselfe confined within the limites of some particular parish; & then to subiect his soveraigne power, to the Pure Apostolical simplicity, of an overruling and al-commanding

Prof.

Presbitery? Would it not doe him much good, in a time of neede, that his people should be rooted and grounded in this truth, viz. That his mecke and humble Clergie, haue power to bind their King in chaines, & their Prince in lincks of iron? What is, (in their learning) to censure him, to enioine him penance, to excommunicate him? yea (in case they see cause) to proceede against him, as a Tyrant?

VVe speake not heere of other points, as namely, that all appeales in causes Ecclesiasticall, (and what doe they not make Ecclesiasticall?) must finally lye, not vnto the Prince, but vnto the Assembly Provinciall; That they allow the supreme Magistrate, not *poteſtatem iuris*, but only *facti*; while they make him, the maintainer of their proceedings, but no commander in them. These and the like, are but petty Abridgments of the Prærogatiue Roy. all, while yet the King<sup>a</sup> submits his scepter vnto the scepter of Christ, and lickes the dust of the Churches feete. \*T.C. l. i. pag. 180.

Neither may it be truly said, that these are onely speculations. There are some of high place yet aliue, and other some are dead, that haue felte the smarte heereof in their owne experience, and haue seene the worst of all this put in woful execution.

As to the second, Do we not see it at this day verified among them, which hath beene so often truly saide, & as often vnaduisedly denied, that *Homos alit artes*; and contrariwise, where due reward of learning & liberall maintenance of the Ministry, is fraudulently impayred, or iniuriously taken away,<sup>b</sup> their Religion and learning come to decay? These Atheisme and Barbarisme & Confusion must needes ensue? It is to apparant, that as the reuel. newes of those Churches haue bin embeazeled by men of corrupt mindes, which saide in their hearts, as it is in the Psalme, *Let vs take to our selues the houses of God in* <sup>b</sup> Ecclesiast. disc. cipl. pag. 114.

*possession*: so the remainder of that grounded learning, which was bredde vp in former times, is now through succession of time, almost cleane worne out:

*Nece bonatam sequitur, quam bona prima fuit.*

Insomuch, that there is neither sufficient maintenāce in those parts for any store of excellent learned men; nor yet many men brought vp among the in this last reforming age, worthy of that wonted honorable maintenance.

God knowes we speake not this with a detraacting spirit, but with griefe of hart: to see the ruines of the Ministry in particular, & generally of al profound learning in other reformed Churches. As likewise to stirre vp this whole Nation, to a thankfull acknowledgement of that singular blessing in this behalfe, which God of his goodnesse hath longe, and yet doth continue, vnto vs of this Realme. And with all, to put to silence the malicious ingratitude of those evill men, which looking vpon vs and this Church, through the coulored glasse of their præiudicate opiniōs; can see nothing among vs, *but defects, & deformities, and abuses, and Enormities*, & the like. And therefore in their high discretion, would haue vs reduced & made conformable, to the calamities of other places.

Wheras (in truth) if we shal bring backe the eies of our minds frō forraine parts, & indifferently (without either detractiō or flattery,) take notice of the presēt state of this Church & Cōmonwealth; we shal easily discern, that it were an incomparable happines for them, if all that professe the truth as it is in Christ Iesus, were in our conditiō.

We shal see, how that our Church governmēt, is duly subordinat vnto the supreme civil state, & withal doth mightily support the same. That our Reverend Prelates (mē of singular worth, not to be matched in any one kingdome) though preferred vnto highest roomes; do yet cō-  
taine



aine theſelues within ſuch boundes, as preſerue that eſtate, from creeping to any Papal corruptiōs. That our inferior Clergie, by their godly & painfull labours in their Vocation, haue bin, & are the moſt effectual meanes, to ſettle the tranquillity of this land; by inducing mens mindes vnto piety towards God, Loyally to their King, & Civill honeſty amōg theſelues. That our people generally, (excepting ſome few Malecōtents of al ſorts, who we leaue to the mercy of the Magiſtrate) are invred vnto peace, accuſtomed to ſubiectiō, deteſt diſloyalty, & with all alacrity yeeld their obedience vnto their Sovereigne.

That the Colledges, the Cathedral Churches, the Biſhops, & other Miniſters of this Land, haue yet remaining vnto theſe, (yet, after the many & great ſpoiles of this Church; which notwithstanding, never prospered with theſe that got theſe; but were as ruſt to the reſt of their ſilver & their gold, or as a canker, that fretted out themſelves, their poſterity, or their poſſeſſiōs;) that yet there is remaining vnto theſe, more competent, & ſufficient maintenāce; more cōfortable & honorable encouragmēt; then there are, vnto al other the reformed churches in Chriſtedōe.

That answerable therunto, (to ſtop that mouth of iniquity, which is wont to traduce vs, for a *dumb, vnlearned, idoll Miniſtery*) there are at this day, more learned men in this Land, in this one Kingdome; then are to be found among al the Miniſters of the Religion, in *France, Flaunders, Germany, Poleland, Denmarke, Geneva, Scotland*; or (to ſpeake in a word) in al Europe beſides.

Which yet, may not iuſtly be imputed vnto vs for vanity. The Apoſtle that knew how to be abaſed, & to make himſelfe of no reputation; yet whē the impeaching of his perſonall gifts, was abuſed to the diſgrace of his calling: did without either arrogancy or folly, giue his detractors plaines.

Saravia de Sa  
crilegijs, ca. 9.

1. Cor. 9.  
2. Cor. 12.

plainly & roundly to vnderstand; that he was not inferior to the chiefe Apostles; nay that he labored more then they all; & so by his own iust defence & cōmendation, did free himselfe, his worth, & his Vocation, from their base and odious imputations. In a like case (we doubt not) a truth may be auerred of our selues, even by our selues, without any ostentation at all; when it is so iniuriously impeached and troden vnder foote, to the high dishonor of God, the disgrace of his Gospell, & to the slander of this most Christian Common-wealth. Yea the rich mercies, that God hath cōtinued vnto vs, now this fīue & forty yeares, ought to replenish our harts with ioy; so that our lippes should breake forth with thankfulness and sing, *Nō fecit taliter omni nationi*; neither haue the Regions round about vs, beene made partakers of the like blessings.

Now the Father of Mercies, and God of al Consolation, enlarge the wise and vnderstanding hart, of our thrice noble King; noble in birth, noble in wisdom, noble in all manner of good learning; assist him ever with his holy spirit, the spirit of Cōungell, of sanctification, & of truth; make him admirable in the swaying of this Scepter as was *Salomon* in all the world, as long as he walked in the first waies of his father *David*: That so hee may longe weare this mortall Crowne, in all abundance of Piety, Peace, & Prosperity; & hereafter obtaine that immortal Crowne, that Christ hath purchased for them, *which by continuance in well doing, seeke glorie and honour and immortalitye.*

FJN JS.

